

SCHOOL BETTERMENT STUDIES
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CHARACTER

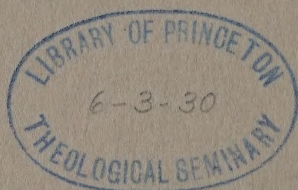
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HELP ORGANIZE THE CULTURAL WEALTH OF THE WORLD
TO MEET THE NEEDS OF THE CHILD
THROUGH THE SCHOOL



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SCHOOL BETTERMENT == STUDIES ==

VOL. 2

No. 2

CHARACTER

BY

✓
GEORGE WILLIAM GERWIG



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THROUGH THE SCHOOL

HENRY C. FRICK
EDUCATIONAL COMMISSION
465 UNION TRUST BUILDING, PITTSBURGH, PA.

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FOREWORD

THE central motive, running through all the School Betterment Studies thus far has been the attitude of Youth toward the vital experiences of Life. There has been found abundant and undeniable evidence that Youth is at heart sound and wholesome.

Recognizing that CHARACTER is the final goal of all education, an effort is made in this STUDY to collect the vital facts on the subject, in so far as they relate to the Child and his progress through the American public school and so to organize these facts that they may prove helpful in indicating a preferred school procedure.

These facts come from so many sources, sacred and secular, and are so intertwined through the centuries that it would be impossible as well as confusing to attempt to assign definite credit for specific contributions. It is assumed that all are altruistically interested solely in the welfare of the Child and that each will proudly make any possible contribution toward that welfare.

An effort is made to extend to the mental and spiritual realms some of the benefits of close conscious organization which have been the out-

standing contribution of America in the material realm.

A further effort is made to keep closely and scientifically in mind the observed and properly accredited facts in the mental and spiritual realms, rather than to follow an exclusively materialistic philosophy of life.

The author joins those who believe that the Soul is the Ultimate Reality; that the everlasting verities are found in the realm of the Spirit, and that Spirit is the regnant power in the lives of men. To give every child his inalienable right to the full development of those Soul qualities which constitute CHARACTER is the high adventure ahead of all those who hold this belief.

Fully recognizing the right of others to opposite beliefs this STUDY is frankly a Call to these Colors, and to Service.

CHARACTER

THE ELEMENTS OF CHARACTER

AT no time in the educational history of the world has there been so universal a recognition of the supreme need of Character Training as at present. And at no time has there been so universal and so persistent a search for the right or best method for this training.

By a surprising unanimity the American educational world has agreed upon the following seven great objectives of education:—

1. HEALTH AND SAFETY.
2. WORTHY HOME MEMBERSHIP.
3. MASTERY OF TOOLS, TECHNICS, AND SPIRIT OF LEARNING.
4. VOCATIONAL AND ECONOMIC EFFECTIVENESS.
5. FAITHFUL CITIZENSHIP.
6. WISE USE OF LEISURE.
7. ETHICAL CHARACTER.

The one of these, Ethical Character which has been placed last, many thoughtful students feel should be placed first. It has perhaps been placed last because, as yet, no satisfactory solution of its difficulties has been found, or perhaps because of the greater success in the practical teaching of the other great objectives.

By a similarly surprising unanimity of opinion and practice the public school, America's unique institution for human welfare and betterment divides the school life of the child into twelve steps or grades. In each grade a normal child is given that procedure suited to the needs of the child at that stage of his development, and to the ability of the school, as an institution, to supply those needs. An educational subject, like English, if deemed of continuous value, and worthy of being susceptible of being taught throughout the child's entire school life, is divided into appropriate sections, steps or grades. Each of these is given in sequence, one grade after the other through an easy but steady line of progression. If the subject is one of temporary or partial value or deemed suited only to a limited portion of the child's development, it is assigned for study only to the grade or grades appropriate to the child's need at the time, and to the school's ability to fulfill that need.

Oddly enough, however, although the twelve grades are almost universally established and the

seven objectives generally recognized, there is no corresponding recognition of the relation prevailing between any one, or between all the grades and the seventh objective, Ethical Character. There is, in the case of the seventh objective, no specific connection between the subject Character Training, the grade or grades, and the final goal to be attained, the rearing of approved citizens.

It should not be concluded, because there is yet no practical agreement upon the best method of training for Character, that no effort is being made. Exactly the opposite is the case. Everywhere in America thoughtful and conscientious students are realizing, not only that an adequate method of training for Character is our greatest need at present, but also that, once found it will be an achievement of supreme importance. It may well be the crowning glory in that method of training a race of self-governed freemen which will be America's superlative educational accomplishment for ourselves, our children and our nation. It may also be America's greatest gift to the new Republics of the World.

Several difficulties have thus far interfered with success. Our great difficulty has been in determining what the prime character qualities or elements are, and the sequence in which they should be taken up in the child's life. Are there prime Elements of Character? If so what are they? In

what sequence do these Elements normally and properly come in life? The emotions do not readily yield to intellectual study or treatment. In this respect we are somewhat in the position that scientists were when alchemy had not yet given place to chemistry, or before the chemical elements had been discovered and the laws of their operation known.

It has been felt more or less vaguely that there must be character qualities or elements of prime or root value, together with others of minor, or related value. Three widespread, conscientious efforts have been made in the United States to determine upon the root character qualities. A study of these will be interesting and valuable.

Several years ago a generous prize was offered, and a nation-wide effort made, with carefully worked out state divisions, to solve the problem. The outcome was the Hutchins Code, in which ten fundamental qualities that go toward the making of a GOOD CITIZEN were presented. The prize was awarded and abundant publicity given to the results.

The Hutchins Code announced the following ten contributing factors in Character formation.

1. Health. 2. Self-control. 3. Self-reliance. 4. Reliability. 5. Clean Play. 6. Duty. 7. Good Workmanship. 8. Team Work. 9. Kindness. 10. Loyalty.

The recognition that there were elemental qualities constituting Character was an immense step forward and the study and development of them has many advantages. The ten above do not, however, constitute basic elements of Character, as oxygen for example, is a recognized element. So there was not a general agreement that The Hutchins Code was an adequate answer to the question.

COLLIER's took up the problem next, and offered another prize for its solution. In due time, and after an additional amount of conscientious study the Collier Code was announced. It also presented ten factors, differing from the Hutchins list, and still not real elements. The Collier's list is as follows:—

1. Courage and Hope. 2. Wisdom. 3. Industry and Good Habits. 4. Knowledge and Usefulness. 5. Truth and Honesty. 6. Healthfulness. 7. Helpfulness and Unselfishness. 8. Charity. 9. Humility and Reverence. 10. Faith and Responsibility.

Neither was this solution accepted as satisfactory. The analysis had not yet proceeded to fundamental roots or elements. The sequence, if any sequence was intended, was impossible. Wisdom, for example, was more nearly a final goal, suited to maturity rather than the second step in the training of a child.

Perhaps the best constructive work done to date in the Training of Character has been done by the Boy Scouts. Their leaders have evolved a combination of Practice and Precept, practically applicable to lads of the age they train, which all broad-minded school people admire and almost envy, as a worthy contribution they would like to have made to the training of Certified Citizens. And school people should accept the Boy Scout procedure, and make such adjustments as will adapt its basic principles to the needs of all children everywhere.

The Boy Scouts recognize twelve prime qualities, as follows: A Boy Scout is:

1. Trustworthy. 2. Loyal. 3. Helpful. 4. Friendly. 5. Courteous. 6. Kind. 7. Obedient. 8. Cheerful. 9. Thrifty. 10. Brave. 11. Clean. 12. Reverent.

Here, at last, is evidently an approach to real elements of Character. But good as this list is and outstandingly good as is the technique of its application, it is still not entirely adequate to the needs of all the children of all the people in their progress through America's Greatest Factory—the Citizen Factory, the Public School.

If the three lists are carefully studied, either individually or together it will be observed that there is no evidence of close internal organization in any one, much less any basic unity running

through all. In no case is there an analysis into, or a proper recognition of the importance of the prime elemental qualities, together with those which are manifestly subordinate, or related to these. Nor is there a proper recognition of the sequence in which these elements naturally occur or may be best presented in the child's life, dovetailing in with his own experience and his consequent interest. This will be especially noticeable if the three Codes are studied in parallel columns.

HUTCHINS CODE

1. Health
2. Self-control
3. Self-reliance
4. Reliability
5. Clean Play
6. Duty
7. Good Workmanship
8. Team Work
9. Kindness
10. Loyalty

COLLIER CODE

1. Courage and Hope
2. Wisdom
3. Industry and Good Habits
4. Knowledge and Usefulness
5. Trust and Honesty
6. Healthfulness and Cleanliness
7. Helpfulness and Unselfishness
8. Charity
9. Humility and Reverence
10. Faith and Responsibility

BOY SCOUT CODE

1. Trustworthy
2. Loyal
3. Helpful
4. Friendly
5. Courteous
6. Kind
7. Obedient
8. Cheerful
9. Thrifty
10. Brave
11. Clean
12. Reverent

A composite group of school people, each with years of experience in the special technique of the progressive teaching of many subjects to children of various ages and endowments, has attempted to combine the vital data thus far secured and to co-ordinate the results with the needs of the child at the various stages of development, as well as with the ability of such an organized institution as the public school to meet these needs.

This group first made a comprehensive list of all the outstanding character qualities mentioned in the literature of the subject. Then it attempted a classification of these into prime or root elements and secondary or related qualities. Then it selected twelve root or related groups, one for study and treatment in each of the twelve grades of the public school. Finally it attempted to arrange these twelve groups in the sequence in which they would most naturally or most profitably occur during the child's progress through the twelve grades of the public school, and to provide that, in each grade, the child might live through the experiences most appropriate to that particular grade, and that individually and collectively these grades might furnish a proper approach to the seventh objective—CHARACTER.

A study of the comprehensive list of character qualities showed at once that some of these were evidently prime or root qualities, like Loyalty, Honesty, or Courage. Others were co-ordinate minor or related qualities. Foolhardiness, Daring, and Heroism were evidently qualities related to the full content implied in Courage, and leading in an ascending scale toward it. On the other hand Caution, Fear, and Cowardice were likewise related, but leading in a descending scale away from the full ideal of Courage.

Similarly Consecration, Fidelity, Patriotism and one phase of Reverence are related to, and lead in an ascending scale toward the full ideal of Loyalty.

In the same way Patience, Industry, Determination are scarcely complete character Elements, but may, perhaps, best be studied in their relation to Perseverance.

The division into twelve family or related groups, each having at its head an elemental, or root quality, is confessedly an educational device intended to help organize the general subject of Character Training so that it may be more effectively handled for the benefit of the child through the public school as at present administered. It is not even suggested that there may not be either more or less than twelve Elements of Character. Twelve prominent or basic qualities are taken for experimental study. The method of approach is the main consideration. This general method may readily be modified, by different groupings to show other emphasis or relationship, or by trial study of these basic elements of Character in school grades other than those suggested.

For the purposes of this study, therefore, the following list of Elements of Character was agreed upon:

CO-OPERATION
SELF-CONTROL
SELF-RELIANCE
COURAGE
TOLERANCE
HONESTY
AMBITION
LOYALTY
PERSEVERANCE
CHIVALRY
PURITY
JUSTICE

The question of the sequence in which the Character Elements would naturally and properly occur in the life of the child has been most carefully studied. The special grade in which each might best be taken up or especially emphasized depended, of course, upon this sequence.

To prevent the unnecessary confusion of arrangement the Elements are here presented in the sequence determined upon for use throughout the twelve grades of the public schools.

Two factors have been kept constantly in mind in reaching a conclusion upon this particular sequence, even as a suggestion for practical school experimental test:

1. The needs of the child in his normal and natural growth.

2. The ability of the school to meet those needs.

Tragically enough two of the most difficult and complicated situations occur in the first two grades. Fortunately, however, the difficulties largely disappear, just in proportion as one keeps close to the child, to his actual life, and to his school experience.

A wise Kindergartner called attention to the fact that the greatest need of the child, first entering school, is for CO-OPERATION. The child comes to school at the peak of his individual development. Thus far practically everything has been subordinate to him. For the first time he comes into intimate relation with a large group, each with the same desires and rights as himself. He is ready for another great forward step in life, away from the exclusive individual, toward the co-operative group.

And just as the need of willingness and skill in CO-OPERATION is greatest at this time, so the school is the best institution yet evolved to fill that need.

Character qualities, however, which many students and teachers dignify with the standing of separate units, qualities like Courtesy, Kindness, Helpfulness, Comradeship, Friendship, Un-

selfishness, and Obedience, all are involved in and related in various ways to the full content involved in CO-OPERATION.

If one faced only the theoretical or psychological phases of the subject at this point the situation would indeed seem almost hopelessly complicated. Wise women, however, have gradually evolved Kindergarten and Primary practice so skillfully that the lions are no longer in the way. Groups of children, almost miraculously, are led into and through this seeming maze of complicated character requirements. The practice and the precept involved in an actual co-ordination of all the above character qualities are given in Kindergarten and First Primary Grades perhaps more ideally than in any other part of our school system.

The second step, SELF-CONTROL, likewise represents a corresponding need in the life of the child along with a corresponding ability of well organized schools to meet that need.

Once more there are co-ordinate and related character qualities, each so important as to be often given the standing of Elements. Self-respect, Temperance, Cheerfulness, Fortitude, Hopefulness occur prominently and rightfully in many lists of Character qualities. A closer study, however, will show that each is related, in some manner, to SELF-CONTROL. Each may be, and is

being taken up successfully in the school life of the child in the primary grades, not academically, or theoretically, but in concrete practice.

In certain of the upper grades the situation is simpler. The adolescent child manifests an inner hunger for LOYALTY in some form which finds natural and powerful expression, for example, in the Eighth Grade.

The following OUTLINE OF CHARACTER ELEMENTS BY GRADES, showing ROOT and RELATED qualities is presented as the basis of actual school practice in this study. It is in no sense to be regarded as final, but is offered for constructive and critical experiment.

OUTLINE OF CHARACTER ELEMENTS BY GRADES

FIRST GRADE—CO-OPERATION

Courtesy
Kindness
Helpfulness
Comradeship
Friendship
Unselfishness
Obedience

SECOND GRADE—SELF-CONTROL

Self-respect
Temperance
Cheerfulness
Fortitude
Hopefulness

THIRD GRADE—SELF-RELIANCE

Thrift

FOURTH GRADE—COURAGE

Foolhardiness	Caution
Daring	Fear
Heroism	Cowardice

FIFTH GRADE—TOLERANCE

Sympathy

SIXTH GRADE—HONESTY

Truthfulness
Trustworthiness

SEVENTH GRADE—AMBITION

Contentment

EIGHTH GRADE—LOYALTY

Consecration

Fidelity

Patriotism

Reverence

NINTH GRADE—PERSEVERANCE

Patience

Industry

Determination

TENTH GRADE—CHIVALRY

ELEVENTH GRADE—PURITY

TWELFTH GRADE—JUSTICE

THE FIELD

THIS presentation of a method for Training in Character is based upon the acceptance of two premises. They are:

1. There are Elements or Units of Character
2. These Elements come in a preferred, natural and proper sequence in the normal life of the child.

In this study it is proposed:

1. To deal ONLY with the child's school life
2. To follow an organized, conscious program

THE CHILD'S SCHOOL LIFE

In the entire circle of the life of a child one segment relates definitely and almost exclusively to the family. Part of this precedes the child's school life; part of it accompanies the school life; part follows the school life. The segment of the child's life which relates to the church likewise precedes, accompanies and follows the school life. That segment which relates definitely to the state usually follows school life.

By a well-established American tradition those portions relating to the church are kept definitely separate from the portions relating to the school and to the state. The school has its own obligations and its own opportunities. It should and will cheerfully co-operate with the other agencies and institutions which deal with the life of the child. It should never undertake to assume the duties and obligations of home, church, or state. If these institutions are in any degree failing in their full duty to the child the remedy must be found elsewhere than in the school. The school already has more obligations to the child than it is successfully discharging; perhaps more than it can ever hope to discharge fully and adequately. To undertake the duties of any other institution would merely lessen the chances of fulfilling its own.

The child who develops into a certified citizen is a composite product of the home, the school, the church and the state. Each of these must do its own full duty, not only as a single but also as co-operative institution.

AN ORGANIZED CONSCIOUS PROGRAM

We are committed, in this endeavor, to the idea of an organized, conscious program, rather than to one without conscious organization, time, place or proportion in the school life.

We propose to follow the procedure which has been successful in every other well-taught school subject.

This in no sense means a purely mechanical, or an autocratically regimented procedure.

We believe that to succeed in the school program as a whole the subject of Character Training must have time, place, proportion, and procedure. These may profitably be conscious, organized and definite.

But since Character is only one segment in the entire circle of the child's life we recognize and accept certain important limitations in the procedure.

We fully realize:

(A) That every other school subject interpenetrates Character Training, to some degree, either aiding or hindering.

(B) That each of the various elements, units, or sub-divisions under which we propose to deal with Character Training likewise interpenetrates aiding or hindering one another.

So there must be, in the case of this school subject, as well as in the case of each of its sub-divisions, mutual co-operation, co-ordination, criticism, and suggestion. Each has its own place and special treatment. Each also contributes to and receives from every other.

APPROACH

THE child is the only possible, as well as the best possible material. The preferred procedure should be *Of the Child, By the Child, For the Child*, all guided by the experience and the wisdom of the adult. The method is inductive—approaching the universe from the vantage point of the little child, *THE LEAST OF THESE*. For this there is abundant authority and example, both sacred and secular.

It will be borne in mind continually that every child is both individual and social. The function of the school is to develop constantly every latent individual power and to train every child into willingness and ability to dedicate the sum of these powers to the good of all.

While each child begins as an individual, the age of exclusive individualism is forever past. We are well into the co-operative era. It is not *either* individual *or* society. It is *both* individual *and* society. The school is the great Junior Republic, where America trains its citizens for both individual and co-operative life.

Our ultimate goal—the final ideal—is to rear a race of self-governed citizen freemen. These

young citizens must learn in youth that their highest power is within themselves. They must learn to be self-motivated. They must be given the inclination and the ability to measure themselves by and for themselves constantly, in each of their basic activities. They must voluntarily accept the disciplines of life.

We believe that every child has, as a divine and a supreme inheritance, the Seed of a Soul, or what Lord Baden-Powell calls, "The Bit of God which is within." This seed, like a seed in plant life or like a germ in animal life, contains "within itself" all the potential power necessary for its immortal development, if and when given proper environment.

To discover and release each element of this latent power at the time and in the manner best suited to the Child's development is the supreme function of the school and of education.

We begin with and proceed along the lines of the child's own experience, and his consequent motivating interest. We strive to find the proper method of aiding the child's development through his motivating powers; his hungers in the physical realm, his curiosities in the mental realm, his aspirations in the spiritual realm, as these manifest themselves in each grade in school or each stage of his growth. We strive first to discover, quicken, train, discipline, and refine the child's

instinctive Emotions and Prime Ideals in the sequence in which they naturally and properly occur in his life. We proceed to the basic roots of Integrity of Mind. We follow with a constant blending of these in Right Conduct. This is done through training in those vital root elements of Character taken up also in the sequence of school life in which they naturally and properly occur. The entire approach and progress is from the child's standpoint, the child's hungers, interests, experience and motivating impulses. The purpose is to accept the fact of the inherent creative power of Youth, rather than to attempt to superimpose the Wisdom of Age before the child has had the time and experience to ripen.

MEDIA



MENTAL and spiritual power after birth :
generated from three sources:

1. From the child's *own* experience, with all his initial curiosity and all his consequent interest.

2. From the child's immediate contact with his own contemporary life—with his school, his family, his community.

3. From *confirming* universal experience, carefully selected, so as to be within the child's apprehension, experience, and interest. Much of this universal experience may be found, if diligently and intelligently sought for, ideally presented and recorded in the various fine arts. No higher challenge comes to the teacher than to help organize the cultural wealth of the world so as to fully meet the needs of the child, through America's chosen and most effective institution, the school.

The above *sequence* of power, beginning with the individual, going thence to the child's own contemporary life, and then finally to life a

recorded in universal experience, is of the *utmost importance*. This order is almost universally reversed by Age, in its unsuccessful effort to pass on to Youth that tested Experience which constitutes Wisdom.

It must never be overlooked that the INITIAL power in Character Training comes originally from the FEELINGS or the EMOTIONS.

In the first stage of the Training his power is dealt with in the EMOTIONS alone. Both the media and the method remain primarily in the province of the Emotions, and in their natural proper expression by the child through the sports and the fine arts, and by the indirect method.

In the second stage—THINKING—we deal with the Intellect and strive for Integrity of Mind. Here both media and method are properly in the province of science. Here the direct method is appropriate and has been successful.

In the third stage—DOING—we in turn strive for and emphasize Rectitude of Conduct. Here both media and method are in the province of philosophy, dealing with final values [which combine both Feeling and Thought, under the guidance of experience.

While these three stages are constantly dealt with in this sequence they must never be regarded as entirely separate, but always as progressive,

cumulative, integrated and comprehensive portions of a whole LIFE process. Man naturally develops progressively, first as artist, in the joyous expression of his emotions, then as scientist, in training his intellect for the pursuit of pure truth, and finally as philosopher, concerned with the ultimate values of Character. His prevailing mood as artist is receptive or creative. As scientist his prevailing mood is critical or analytical. As philosopher it is contemplative or evaluating.

SEQUENCE

WHILE it may be felt that the question of sequence is already settled in the proposed OUTLINE BY GRADES a few observations or explanations as to the reasons for the selected order may be helpful.

In attempting a definitely organized program no considerations have been, as indicated, constantly borne in mind. The first has been the CHILD. The second has been the SCHOOL. Every effort has been made to follow the natural development of the child; to keep constantly within the range of his own experience, actual and potential; to take advantage of the motivation constantly arising from his interest because of his experience; and to recognize the degree as well as the naturalness in which each child lives over again the history of the race. The child's normal curiosities, as well as his constant, progressive joy in well graded creative activities, are recognized as initial power in all education.

It has also been a constant aim to keep in mind not only the opportunities, but also the limitations of the school as an institution. The entire subject of conscious Character Training, and

especially the first portion of it relating to the training of the emotions, is so new and so indeterminate as yet that any procedure is necessarily provisional and experimental, always subject to improvement under new and more complete experience. Not only is the initial study and training of the emotions difficult, but the earliest years of the child's school life are surrounded with many other and obvious difficulties. The preferred procedure, however, clearly seems to be to observe and follow the child, profiting by adult age and experience in so far as they are helpful, yet always remaining open-minded to the natural and proper impulses of youth.

The greatest difficulty arises from the attempt to combine any approach to Character Training by taking up the various elements in sequence with the necessity for constantly considering the elements as inter-related and as a whole. Since the whole cannot profitably be taken once, however, the approach may first be made better through the elements, in sequence. First the segment; then the whole circle.

In attempting to determine in which grade particular character element might best be taken up, two considerations have as previously stated always been kept constantly in mind: First, the need of the child, or his natural, normal mode of self-expression at that particular age. Second

he ability of the school, as an organized institution to meet that need, at that time.

For example, children come to the first grade in school in the greatest need of recognizing that they are not each individuals with arbitrary, autocratic rights, but that all the other children in the room have the same rights. The procedure of Kindergarten and First Primary grades is peculiarly effective in serving this need for training in co-operation.

No attempt is made at this time to insist unduly that a particular character element **MUST** be taught in the grade assigned, and can be taught in no other. Additional experience may suggest different sequence. For present experimental purposes the indicated order seems wisest, under all the conditions. The general procedure can be carried out, however, with the various elements tested in different grades and the results compared. For special schools, unusual pupils or other variations, from normal school conditions modified program, sequence or stress may be tried experimentally.

HOW DEVELOPED

THE basic principles underlying a conscious, organized method by which the elements of character may be acquired in the sequence normal to a child's life have already been indicated. They imply and involve keeping constantly within the child's actual or potential experience; utilizing the interest thus generated; following the lead of his motivating powers—his hungers in the physical realm, his curiosities in the mental realm, his ideals and aspirations in the spiritual realm. They begin with the training of emotions, follow with his intellect as a guide and control, and combine at length both initiative feeling and guarding thought into right action. They keep ever in mind that one of humanity's most unique, joyous and powerful characteristics is the constant impulse toward Creative Activity which, next to immortality, is the greatest single inheritance from The Divine.

Once the basic principles are recognized and accepted as a foundation for approved school procedure skillful teachers of wide experience everywhere will be able to evolve and to apply concrete methods, suited with nicety to the

special conditions surrounding each of their pupils.

A few typical concrete methods are suggested, to which teachers may readily add successful methods of their own. Oddly enough, such success as has come in Character Training thus far has been the result of the continual application of certain methods, of century-old efficiency, usually without a conscious knowledge of the underlying principles involved. In all departments of life, however, we constantly and successfully apply details of practice or procedure long before we understand the root principles involved. Electricity, which we daily and marvelously use but still fail to understand, is the classic example.

And, just as the electric spark and the spark plug are the motivating source of inner combustion power in mechanical lines, so the divine spark, which leaps to and from an ideal is, ever has been, and ever will be the initial source of power forever back of the contagion of a good example. There is something dynamically prodding about a noble action. And its power has ever appealed most strongly to Youth and held Youth most tenaciously.

So the GREAT MOMENTS in Life have been appraised at their full value. They have been eagerly garnered in song and story. They have

been religiously preserved in all the fine arts as the supreme contribution of the centuries. They have been shared more and more widely as Democracy demonstrated the inalienable right of all men to these inestimable treasures. America has been wise enough to recognize this dynamic, supreme source of spiritual power as the regnant value in the life of man. America understands that this power of the Spirit *may* function not only in the life of a child, but that it functions best in the lives of all children. And America is determined to use its genius for organization, not exclusively in the material realm, but also in the higher mental and in the highest spiritual realms by so organizing the cultural wealth of the world that it shall best serve the needs of every child preferably through the school.

Among the most important of the inalienable rights of EVERY CHILD, is the right to his share of those mental and spiritual treasures which every race has garnered through the long centuries. Not only is there no possible excuse for a Lost Art, but there is today no possible justification with printing and all the various forms of record reproduction, and distribution, for anything less than equivalent rights of access to all the mental and spiritual wealth of the world, made available everywhere, to everybody. The two greatest cultural missionaries in all the world should be and easily could be, the radio and the modern

moving picture, combining in increasing perfection, motion, color and sound, with their direct appeal to the Emotions.

The special, inalienable right which is most important to the child in his educational progress is the right to have this treasured wealth of the centuries presented to him in such units and in such sequence as will meet his actual and growing needs. It is exactly this service that the experienced teacher is supremely qualified to render. Such a teacher should know the sequence in which a child's prime emotions and ideals normally and properly occur. She should also know a particular subject, its proper relation to other subjects, and most important of all the *proper progressive relation of the child to each subject*.

Youth is drawn forward and upward by its own ideals and aspirations even more than it is pushed by its prime instincts. The two together constitute the propelling power in human life.

The method of constantly attempting to superimpose upon children the ideas and ideals of adults has been repeatedly tried and universally found wanting. The outstanding failure of Age, thus far, has been the failure to pass on to Youth, in an adequate way those ideals and ideas which Experience has taught us have value and constitute real wisdom. The outstanding educational successes have come from following the lead of

the child. Froebel, Pestalozzi, Jesus, and many great teachers teach this constantly. Every child has an inalienable right to acquire his own experience in his own way. If Age has really acquired the Wisdom which is the result of Experience, it should be able to go back to the conditions of Youth, and to chart the Road of Life in such a way as will be acceptable and helpful to Youth.

The sports, the fine arts, and the life lived every day constitute dynamic sources of power for every child. The games he loves to play lure every child into voluntary acceptance of that form of self-discipline best suited to his needs at the time, of course under the wise but unobtrusive guidance of the teacher.

Those poems, those fairy tales or other stories, those pictures which the child actually loves, and which all children have dearly loved through all the centuries, whenever they have been given the opportunity to come under such magic influence constitute the dynamic media for normal, profitable growth. The function of Age, and the especial function of the teacher, is to collect, from every available source these treasures which have stood the acid test of child love through the generations; to help organize the methods of reproduction, by print, by picture, by radio, and by every available method so that they are readily accessible to all; and so to present them that

every child may go through the progressive procedure of having each one come into his life and within his own experience at the time and in the manner best suited to his growing needs.

Who shall say what the result would be if, for example, every child that enters the first grade of the public school would there play the games which the children of all previous centuries, in every country, have found to contribute most to their joy and self-discipline; would there see those pictures, in suitable inexpensive reproductions which he may himself own, which children of his age have always loved and been helpfully moved by; would hear the poems and stories, the bits of biography that have ever generated power through a desire to follow, and then, through each of succeeding eleven grades have the same blessed, cumulative experience?

If in addition to this general procedure there were made, in each grade, a special study of that particular element of Character development which the combined wisdom and experience of teachers have shown best suited to the needs of the child at that time and to the ability of the school to serve that need, each illustrated by the best examples that countless children have approved from the garnered cultural wealth, definite progress will result. Let teachers recognize, for example that boys and girls of about thirteen, normally in the eighth grade, begin to show

special symptoms of a need or hunger for that staunch allegiance to something or somebody which is the essence of LOYALTY, and so arrange a procedure by which, during that particular year in school, the children in that grade should all have abundant food and exercise in LOYALTY. If all this follows the normal, natural lines of the Child's development, abundantly illustrated by the best of all the world's eighth grade child culture, the results will be illuminating. The teacher would have, of course in accordance with the suggestions already made, a definite program in mind, consisting in a graded group of experiences illustrating LOYALTY: (1) OF HEART, (2) OF MIND, (3) OF ACTION OR CONDUCT. These experiences might well, for variety of interest and appeal, cover groups on (1) Observation. (2) Studies of Pictures. (3) Studies of Stories or Poems.

Under the head of Observation, illustrating LOYALTY of Heart, the members of the class may be asked to present the most striking incident that ever came within their own experience, showing LOYALTY to their own school. From those presented let the class, as a whole, select the one or ones which they consider best. Then let the individual pupil, or the class as a whole, revise and correct this, until it is in proper form for publication in the school paper, in the Annual, or in those permanent records of the school,

which in time constitute a cumulative treasury of school loyalty.

In the same, or modified manner, orally, in writing, or both let the pupils prepare and present instances which have come within their own observation illustrating LOYALTY to family, to nation, to God, or to one's own higher self.

When the emotional side of LOYALTY, loyalty of heart, has been covered, the next step—the intellectual side, loyalty of mind—may be taken up. Under the same or similar groups, have the children prepare and present instances from their own observation, in which perhaps a strong emotional impulse, of seeming LOYALTY, ran contrary to real integrity. This may be an instance in which the impulse to defend one's own school, or family, or nation ran contrary to the higher ethics of absolute right.

After the children have thus been given abundant exercise in presenting separate emotional and intellectual situations they may, in the same manner, be given opportunity to present instances of right conduct, which combine in proper way the initial impulse of LOYALTY of Heart with the guiding and controlling influence of intellect and experience, into ACTION which fuses both.

When the triple round of exercises in Observation has been completed, the same general plan may be followed, based upon a study of Pictures

which illustrate each of the various phases. Then the same thing may be done with stories or poems, selected by the children from standard literature or written by them in an attempt to give artistic expression to some thrilling incident in their immediate life experience.

School sports will furnish abundant material for these exercises and nothing could supply better training in the development of morale than the stirring incidents which constantly arise in closely contested school games of various kinds. It was precisely incidents of this type which gave their lasting power to the work of the bards and troubadours who first preserved Great Moments which contain the essence of life. These Great Moments of Life, preserved for their supreme spiritual value, are Literature and Art.

It should never be forgotten that the poem, story, picture, or bit of music made by the child himself is often far more potent with *him* as a medium *for his training* than any masterpiece of a mature artist can be. The function of the better works of art and of the masterpieces is to present ideals and standards towards which the child may aspire. These should be, however, progressively just far enough ahead of him to beckon him on.

After the children have had abundant exercise in the first and most potent type of incidents, those from their immediate life and coming within their own observation, they may be asked

to gather illustrations from the current papers or magazines, and finally from permanent literature. The newspapers are full of concrete illustrations giving dramatic incidents, especially from sport, from aviation, from adventure such as Colonel Lindbergh's flights or Admiral Byrd's expeditions to the poles. A school can, in a short time, gather a collection of absolutely modern material, which will have not only a tremendous appeal to the children who, Columbus-like discover it for themselves, but to succeeding groups of like-minded children. What children like and why they like it will be amply shown to be worthy of consideration. This composite selection by the children for the children will be found to follow a universal impulse to rise and to cling to those ideals of the Good, the Beautiful, and the True which have ever been the most powerful motivating power in human life. It has been shown that there is, always and everywhere, an irresistible impulse to follow the Gleam toward the fulfillment of the Ideal in Life. It is the universal experience of teachers that Youth is most susceptible to these Ideals, ever reaching toward them, grasping and holding them. Life is a One Way Road, ever leading onward and upward. The lapses are but temporary. The onward march is eternal. The highest function of the school is continually to supply Youth with progressive experience leading toward higher and higher Ideals.

HOW MEASURED



THE key to the child's Character is SELF. He begins as an individual, only learning team work and co-operation later. The motivating power in all his activities comes primarily from within HIMSELF. The joy of SELF EXPRESSION constitutes his first and keenest pleasure. The CREATIVE IMPULSE within him has its power, strongest in Youth, but constant throughout life because it represents the normal operation of his highest endowment—the one which connects him most strongly, most permanently and most naturally with his Father. For the Creative Impulse seems to be one of the highest and most powerful characteristics of The Father as it is of the child.

And just as SELF is the center of all a child's activities, so SELF MEASUREMENT is the key to all his standards of value. A child will get as keen a motivating delight from checking the growth of a character element as from checking his weight or muscle. The degree to which any one of the elements of Character is present or absent may be measured simply, yet effectively. This is best done by the child, but it may also be done by his companions, by the teacher, or by both.

The extent to which LOYALTY, for example, is present or absent in any given situation may be recognized readily. It is not necessary or wise, especially with younger children or in the earlier stages, to attempt measurement in such exact or minute degrees as to be too difficult or to result in confusion. Any child, however, can be shown the difference between the LOYALTY of Washington and the DISLOYALTY of Benedict Arnold. LOYALTY, plus or minus, will readily be recognized, and its degrees measured with increasing skill and exactness.

Dr. William De Witt Hyde has given us in his little volume SELF MEASUREMENT a simple, but sufficient guide. But after all there is an older, and a better standard—THE GOLDEN RULE.

The Golden Rule does not waste time saying "Feel about others" or "Think about others," both these, however, are fully implied in that superb rule for action which fuses Sympathy of Heart and Integrity of Mind into CONDUCT, which is CHARACTER.

So a simple but standard test may be applied, in a manner suited to the age, ability, and experience of the child and germane to the life involved.

The best standard is THE GOLDEN RULE.

It may be applied as a measure:

1. To the child's Emotions, as they reach or approach the Ideal of a child's Sympathy and Strength of Heart.

2. To the child's Thoughts, as they reach or approach the Ideal of a child's Integrity of Mind.

3. To the child's Actions, as they reach or approach the Ideal of a child's RIGHT CONDUCT consequent upon and always combining both Sympathy of Heart and Integrity of Mind.

Abundant exercise should be given in the mere recognition of the presence or absence of an element of Character, like LOYALTY, or HONESTY or UNSELFISHNESS, until children unfailingly recognize its PLUS or MINUS aspects, before any attempt is made to measure either more closely.

With older children, however, who have become familiar with a given Character Element and noted its presence or absence in a number of varying situations there may be given somewhat closer means of measurement.

They may be shown that the presence of a Character element, like LOYALTY, may be measured, in PLUS terms, or UPWARD, in proportion as it FULFILLS certain standard requirements or IDEALS. On the other hand its absence may be measured in MINUS terms, or DOWNWARD, in proportion as it VIOLATES these standard requirements, or IDEALS.

If or when it becomes necessary or desirable to measure either presence or absence in finer degrees than a mere PLUS or MINUS quantity Dr. Hyde's suggestion of three degrees, UPWARD or PLUS and three degrees DOWNWARD or MINUS may be used. These degrees are as follows:—

PLUS

- +1. RECEPTIVE. Open to influence.
- +2. PRODUCTIVE. Spreading influence.
- +3. CREATIVE. Originating influence.

MINUS

- 1. DEFECTIVE. Partial influence.
- 2. PERVERSIVE Twisting influence.
- 3. DESTRUCTIVE. Destroying influence.

While many teachers may feel that these degrees of measurement of the various elements of character are too minute to be of practical value with children, a fair trial will show that in some cases, at least, they are surprisingly potent in wakening and quickening a finer sense of Character values.

Probably their wisest use is by the Socratic method of inducing the child to ask HIMSELF questions, which once asked, MUST somehow be answered. It is certainly wiser and more effective to induce the child to ask the questions of himself

about himself, to answer them exclusively regarding himself, and to make any rating that is more a rating of himself, by himself, and for himself than it is to make an inquisition into the life of another. SELF examination and SELF criticism will tend to keep him humble and sympathetic. Teach him to ask:

Was I honest? Was I loyal?

The following suggestive questions, under the various divisions, will indicate the procedure.

THE SYMPATHETIC HEART

VIOLATION

Minus 1. Defective.

Do I fail to comfort a crying child?

Do I fail to relieve a dog or an animal in pain?

Then my rank is Minus 1.

Minus 2. Perverse.

Do I feel puffed up with a sense of my own importance?

Are there any persons that I look down on and despise?

Then my rank is Minus 2.

Minus 3. Destructive.

Do I love to tell tales of others' sins?

Am I envious of the prosperous?

Then my rank is Minus 3.

FULFILLMENT

Plus 1. Receptive.

Am I a grateful receiver of God's great gift
of health?

Do I keep an open heart for others?

Then my rank is Plus 1.

Plus 2. Productive.

Do I express to those I love, my affection
for them?

Do I meet others with a smile, never with
a frown?

Then my rank is Plus 2.

Plus 3. Creative.

Can nothing discourage me, nothing
frighten me?

Do I form an ideal of what I and my loved
ones may become?

Then my rank is Plus 3.

SAMPLE LESSONS



IT is not the purpose of the present study to supply or even to suggest detailed procedure for the teacher in each grade. That will be done later, or may be done by the teacher herself. The purpose is to introduce the subject in an organized way, which recognizes the Elements of Character and the preferred sequence in which they come in the school life of the child.

If this presentation proves acceptable, even for experimental school tests, the teacher of a particular grade may take the Element of Character assigned provisionally for that grade and present it to her pupils, using those devices which she has found to be most effective.

These may properly include a clear conception of the aim, a presentation of maxims, a study of suitable pictures, stories and poems, the observation of life situations, with appropriate comment upon them both oral and written, and any other methods which have been found to be valuable.

The following Sample Lessons on LOYALTY, for pupils of the eight grade may perhaps be helpful, preceded by an outline for the entire grade.

EIGHTH GRADE

LOYALTY

ONE HUNDRED LESSONS. ONE DAILY. FIVE EACH WEEK FOR TWENTY WEEKS OF ONE SEMESTER.

ALL LESSONS within the experience and interest of the child.

AS FAR AS POSSIBLE SELF-MOTIVATED.

IN THE ORDER OF THE CHILD'S NEED AND THE ABILITY OF THE SCHOOL TO FILL THAT NEED.

1. OF HEART

THIRTY LESSONS.

IO ON OBSERVATION. IO ON PICTURES. IO ON STORIES AND POEMS.

TWO LESSONS OF EACH OF THE ABOVE GROUPS TO BE ON LOYALTY TO SCHOOL; TO FAMILY; TO NATION; TO GOD; TO ONE'S HIGHER SELF RESPECTIVELY.

2. OF MIND.

THIRTY LESSONS.

DISTRIBUTED ACCORDING TO ABOVE OUTLINE.

3. OF ACTION OR CONDUCT.

FORTY LESSONS.

DISTRIBUTED ACCORDING TO ABOVE OUTLINE FOR THIRTY LESSONS. TEN LESSONS FOR GENERAL REVIEW

EIGHTH GRADE

LOYALTY

I. OF HEART.

OBSERVATION

LESSONS 1, 2, LOYALTY TO SCHOOL.

LESSONS 3, 4, LOYALTY TO FAMILY.

LESSONS 5, 6, LOYALTY TO NATION.

LESSONS 7, 8, LOYALTY TO GOD.

LESSONS 9, 10, LOYALTY TO ONE'S COMPLETE SELF.

1. A STAUNCH STUDENT

I. Tell the class an incident, which you have seen in your own school similar to the following:

The school was returning from the Athletic Meet. We had lost, and were not feeling happy. As the School Banner passed I noticed a former student, who had been obliged to leave school to help at home, stand at the sidewalk, saluting, as he would the national flag.

II. Select, from all the incidents given by the class, those you consider best. Improve their presentation, until you have them in the best oral form.

III. Write one of the incidents in the best form you can for publication in your school paper, or school history.

IV. Read to the class the best incident you can find in the newspapers, current or permanent literature illustrating Loyalty of Heart to a School.

V. Take the Chart of Conduct for LOYALTY. Under the column Loyalty of Heart, honestly rate yourself by asking yourself and answering these questions: Do you VIOLATE the Ideal of Loyalty? In what degree? Are you Minus One,—Defective? Is there room for only your own school in your heart? Are you Minus Two—a pervert, suspicious and jealous of other schools? Are you Minus Three—destructive, a traitor to your school?

Or do you FULFILL the Ideal of Loyalty to your School? In what degree? Do you rate yourself PLUS ONE—Receptive; Are you friendly and cordial toward other schools? Do you rate yourself PLUS TWO—Productive; Are you chivalrous and fair toward rival teams? Do you rate yourself PLUS THREE—Creative; finding new ties which bind you in sympathy of some kind with whatever students you meet anywhere?

2. A CHEER LEADER

I. Tell the class an incident which you have seen in your own school, similar to the following

The Cheer Leader was trying to Pep-up the School before the game. "That was a very lady-like whisper! Have you neither hearts nor lungs? Wake up now! If you expect the fellows on the team to buck up and play the game, do your part of the team-work. Once more now! That was better, but still weak. Faint heart never won fair play. Strong hearts make strong schools. Lift up your hearts, and your voices. All together, now, One, Two, Three. That's better."

II. Give an incident in which some player, or some team in your school rallied when losing.

III. From the incidents given orally select and improve the best, and write it for publication.

IV. Find and read to the class the best incident in current or permanent literature showing a rally in a school under disheartening conditions.

V. Take your own rating of yourself on the Chart of Conduct for Loyalty and exchange it with a classmate. Each rate the other and compare with the original ratings.

3. A LOYAL SON

I. Tell the class an incident which has come under your own observation, showing Loyalty of Heart to Family, similar to the following:

The curtain had just fallen on the Class Play. The parents were slowly leaving their seats in the auditorium, proud and happy over the success of their children. The members of the class were all hurrying to get away for the Class Dinner.

"Come on, Harry, we're late now," called one.

"In a moment," said Harry. "I want to look after mother first." He hurried to the seat of a bewildered, but happy looking gentlewoman in a front row, whose actions showed that she neither saw nor heard well, took her by the arm, and gently led her to some waiting friends.

"Could you see and hear, mother?" he asked.

"Perfectly," she replied, with shining eyes and a glad, proud, happy smile.

II. "Courtesy is to do or say,
The kindest thing, in the kindest way."

Tell the class the most courteous thing you have ever seen one member of a family do for another.

III. Select, from the books or stories you have read, the incident which best illustrates Loyalty of Heart to Family.

IV. Bring to class the best Proverb or saying you can find illustrating Loyalty to Family. Compile these.

V. Take the Chart of Conduct for Loyalty and rate yourself as before, MINUS OR PLUS 1, 2 or 3 in Loyalty of Heart to Family.

5. THE YOUNG PATRIOT

I. Tell the class the most stirring patriotic incident that has ever come under your own observation, similar to the following:

It was Memorial Day, and there were Four Soldiers on the platform of the school auditorium. The First was a Veteran of the G. A. R., with white vest, blue coat and cap, and medals pinned on his breast. The Second was a Veteran of the World's War, in his khaki and service stripes. The Third was a Boy Scout, in his brown trunks and with the bright silk kerchief about his neck. The Fourth was a Kindergarten Soldier. Another child had just asked him:

*Soldier Boy, Soldier Boy, where are you going?
Bearing so proudly the Red, White and Blue!*

As he marched up and down before the other Three Soldiers, with Old Glory over his shoulder he said:

*I go where my country, my duty is calling!
If you'd be a Soldier Boy you may go too!*

And as he marched along the other Three Soldiers saluted Old Glory together.

II. Bring, and read to the class the most thrilling poem you can find illustrating Loyalty of Heart to Country.

III. Who, of men and women now living, have shown, in your opinion, the greatest Loyalty of Heart to their Country.

IV. Who, of those you have read about? How?

V. Take the Chart of Conduct for Loyalty and rate yourself as before, MINUS or PLUS 1, 2 or 3, in Loyalty of Heart to Country. Are you defective in love to other nations? Suspicious or jealous of them? A traitor to good government at heart? Or are you a friend of all mankind? Are you eager to serve your world neighbors? At heart a citizen of the world?

LOYALTY

2. OF MIND.

OBSERVATION.

INTEGRITY TOWARD SCHOOL

41. A CONSTRUCTIVE CRITIC

I. Tell the class an incident in connection with your own school in which a pupil faced the whole-

some, but unwelcome truth, similar to the following:

"East High is the best school in the city," said John.

"In every way?" asked Henry, quizzically.

"Yes, in every way," replied John, decidedly.

"How about Good Sportsmanship?" asked Henry.

"We are good sports," replied John, but with not quite so much certainty.

"Were we good sports in the game with South High last week?" asked Henry.

"We have to be loyal to our own school," replied John.

"Yes, but chivalrous to our rivals also," suggested Henry. "Was it chivalrous, or sportsmanlike to cheer when their best man got hurt? Or to have our band play while their band was playing their School March?" How much would you rate the school on Chivalry during that game?"

"You're right. We fell down that time."

"Yes, we won the game. But they won the Honors!"

II. Discuss with the class the advantages and disadvantages of using, in the Inter Class debate, an argument which is oratorically appealing, but which you know is not absolutely true. Would you be justified in taking advantage of its oratorical power, and taking a chance that your opponent might not discover the fallacy? Aside from the question of absolute right and wrong

what would be the effect of having your appealing argument shown to be unsound? Are you ever really loyal to your school, your cause or yourself, if you make any statement which you do not believe to be absolutely true? What will be the effect on your own rating of yourself if you attempt to take an unfair advantage?

III. Give illustrations, from your own school life, of finding that mental attitude which was difficult, but right.

IV. Find this passage from Shakespeare, and read it, in its connection, to the class:

“To thine own self be true.”

V. Take the Chart of Conduct for LOYALTY. Under the column Integrity of Mind, honestly rate yourself by asking yourself and answering truly these questions: Do you VIOLATE the Ideal of Loyalty to a standard of absolute honesty of mind? In what degree? Are you MINUS ONE—Defective; Do you accept half-truths instead of seeking for the whole truth about your school or yourself? Are you MINUS TWO—A Mental Pervert, who twists the truth about your school or yourself to selfish or wrong ends? Are you MINUS THREE—One who denies the Truth about your school or yourself?

Or do you FULFILL the Ideal of LOYALTY to The Truth, The Whole Truth, and nothing but The

Truth, in relation to your school or yourself? In what degree? Do you rate yourself PLUS ONE—Receptive; Do you face and accept the facts? Do you rate yourself PLUS TWO—Productive; Do you help spread the truth, and make it prevail? Do you rate yourself PLUS THREE—Creative; Do you as far as your age, experience and ability permit try to discover new rules and new laws in voluntary obedience to which your school may better become A JUNIOR REPUBLIC AND AN OFFICERS' TRAINING CAMP for SOLDIERS OF PEACE in A NATION OF SELF-GOVERNED FREEMEN?

LOYALTY

2. OF MIND.

OBSERVATION

INTEGRITY TO FAMILY

43. THE FAMILY HONOR

I. Give an incident from your own observation, relating to family life, in which Loyalty to a high Ideal of Integrity of Mind was maintained at the cost of great effort, similar to the following

Jack was helping with the expenses of the family by selling papers. A gentleman gave him five cents for a paper, without asking the price. Jack had reason to believe that the gentleman supposed that was the price, instead of three cents. Should he try to overtake him, leaving his stand unprotected, to see whether there was an error, and correct it?

II. Mary's father had died, leaving the family but poorly provided for. A lady came to the

home saying the father had promised to pay a sum of money toward the building of a new church. Mary's mother was absolutely unable, with her obligations to the children to redeem this oral pledge. Mary had a little money, earned and saved for the cost of her own education. Should she use part of it to keep her father's promise?

Debate this question in class. Write, for publication in your School Paper, the best statement and answer.

III. Read to the class the best example you can find from your own observation, current or permanent literature or the movies of LOYALTY to a high Ideal of Integrity of Mind in a family crisis.

IV. Bring and read to the class the best Proverb, verse or saying, illustrating LOYALTY of Mind in the Family.

V. Take the Chart of Conduct for LOYALTY. Under the column Integrity of Mind, honestly rate yourself by truly answering these questions about your relation to your own family: Do you VIOLATE, as a member of your family, in any of its relations, the Ideal of Loyalty to a standard of absolute integrity of mind? In what degree? Are you MINUS ONE—Defective; Do you give or talk half-truths, when your own family are concerned? Are you MINUS TWO—a pervert, who twists the exact truth, when any of your own family are

concerned? Are you MINUS THREE—Denying the Truth, relating to any of your own kin.

Or do you FULFILL the Ideal of Loyalty to the Truth the Whole Truth and nothing but the Truth in everything that relates to any one of your own family? In what degree? Do you rate yourself PLUS ONE—Receptive; Do you face and accept the facts as readily concerning your own immediate family as concerning strangers? Do you rate yourself PLUS TWO—Productive; Do you wisely, gently, tactfully try to help every member of your own family face and accept the absolute truth? Do you spread this love of absolute Truth, whenever and wherever possible? Do you rate yourself PLUS THREE—Creative; Do you, as far as your age, experience and ability will permit, try to discover and put in force new customs, new rules, new laws, which will help every member of your family and of every family learn and know the Truth.

LOYALTY

3. OF ACTION

OBSERVATION

71. LOYALTY TO SCHOOL

I. Tell the class of an incident you yourself observed which showed loyalty in action to your school.

- II. Write this incident as well as you can.
- III. Tell an incident which showed loyalty in action to one of your school teams.
- IV. Write this incident in the best form you can for publication in your school paper.
- V. From the incidents told or written by your class select the one which you believe would be the best contribution to the life history of your school. Give your reasons.

LOYALTY

3. OF ACTION

PICTURES

81. FOR LIBERTY

(See *Steps in English*, Book 1, Part 3, P 183)

- I. How many people do you see in this picture? Who is before the house? What is she doing? What is the father doing? The younger son? The elder? What has just taken place at the home? Where are the men going? Why? Describe the weather.
- II. Tell a story suggested by the picture and the questions.
- III. Write an imaginary story giving an account of one day in the life of this boy, or of an adventure of a drummer boy in the Revolutionary war.

IV. From what you have learned in your history lessons tell some of the probable adventures and hardships of these soldiers.

V. Find or describe a picture of a loyal action.

LOYALTY

3. OF ACTION.

STORIES AND POEMS

91. ANDRE TO WASHINGTON

*It is not the fear of death
That damps my brow;
It is not for another breath
I ask thee now;
I can die with a lip unstirred
And a quiet heart—
Let but this prayer be heard
Ere I depart.*

*I can give up my mother's look—
My sister's kiss;
I can think of love—yet brook
A death like this!
I can give up the young fame
I burn to win;
All—but the spotless name
I glory in.*

*By all the brave should cherish,
By my dying breath,
I ask that I may perish
By a soldier's death.*

NATHANIEL PARKER WILLIS.

I. Tell what you know about Major Andre. Why does he not ask for longer life? Why does not the fear of death damp his brow? Why is he able to die with lip unstirred and quiet heart? Why then does he make this request? Was it granted? Why not? How did Major Andre die? Does this show greater or less bravery than if the request had been granted? Do you think more or less of him for making the request?

II. What are the four things he values so highly? Why does he name them in the order given? What is the one thing he values most? Why? Did he know the penalty when he undertook the mission?

III. Imagine yourself in Andre's position and write a letter to General Washington.

IV. Write an imaginary reply of General Washington.

V. Give a similar incident from history.

THE CHILD IN THE UNIVERSE

IN this STUDY we are dealing with LIFE and especially with HUMAN LIFE, in its highest latest form and with the potential LIFE of the future as represented in CHILDHOOD. The form of life is conceived of as properly measured and evaluated by the highest expression of its soul endeavor and potentialities, rather than by the lowest form of its cell function. We believe along with others, that "The proper study of mankind is MAN," and that microbes and matter are all properly subordinate to man.

HUMAN LIFE

We believe that the germ of HUMAN LIFE contains "within itself" four distinct, unique characteristic qualities:

1. In latent embryo, all its future possibilities.
2. An overwhelming urge or impulse to develop these to the full.
3. An altruistic impulse to share with others.
4. The power to transmit to successors the seed germ containing all the potentialities of the above qualities.

This quadruple power, the strongest motivating influence in HUMAN LIFE, manifests itself in three distinct realms, the physical, the mental, the spiritual.

The potency and the permanence of the power increase in each successive realm.

Whether we agree or not as to the original source of this power, its presence is universally recognized in HUMAN LIFE. The laws governing the operation of this power give us our best method of understanding HUMAN LIFE, or of predicting its progress and its ultimate goal.

An understanding of and a voluntary acceptance of these basic laws of HUMAN LIFE, as they operate in each of the three realms, constitute a foundation for the best method of Training in Character.

Two hypothetical explanations of the mystery of HUMAN LIFE have been so universal in the recorded experience of the centuries that they are in effect Spiritual Axioms. These Axioms are confirmed by the observed facts of HUMAN LIFE, in every age, by every thoughtful individual. They constitute the only acceptable key to the understanding of what is increasingly recognized to be an ordered universe. No properly accredited evidence has ever been produced to disprove them. Every single item of properly accredited and properly interpreted evidence tends to confirm

them further. This is particularly true of that wealth of scientific evidence which has swept through the last decade. This latest evidence all tends to confirm the theory that what we have been calling matter is but a manifestation of energy or spirit, operating through impulse, the common denominator of all power, whether material, physical, mental or spiritual. The latest theory of electrons, protons and the essential structure of the atom is an outstanding example of this belief. The various forms of radio activity, of wireless, the general control and the interchange at will of light, color and sound waves further confirm the view that SPIRIT is indeed the regnant power in life, particularly in the life of man.

A simple statement of these two hypotheses, which the universal, combined and uncontradicted experience and observation of human beings, throughout all the centuries of recorded history have at length given the standing and authority of SPIRITUAL AXIOMS, is as follows:

I. AN ORDERED UNIVERSE, SUCH AS WE UNQUESTIONABLY LIVE IN, PRESUPPOSES AND REQUIRES NOT ONLY A FIRST BUT ALSO A CONTINUING CAUSE RECOGNIZED IN SOME FORM, UNDER SOME NAME

The Finite, by its very nature, involves both beginning and an end. But the Infinite, equally by its very nature, is without beginning or end. In constructing a circle originally we have begin

ing and end. But once constructed a perfect, ideal circle seems without beginning and without end.

No authentic case of spontaneous generation, or of purely automatic operation, without cause and effect, has EVER been found among the observed and properly accredited facts of life.

2. EVERY HUMAN BEING HAS DISTINCT CHARACTERISTICS, PHYSICAL, MENTAL AND SPIRITUAL, WHICH CAN BE ACCOUNTED FOR UPON THE THEORY OF A DIRECT INHERITANCE FROM WHAT WE HUMANLY CALL OUR FATHER, PHILOSOPHICALLY CALL THE FIRST CAUSE, and RELIGIOUSLY CALL THE DIVINE SPIRIT.

No other explanation than some form of the above, has ever been offered which is adequate to all the observed facts of life.

We believe that every human being is moved by an inner and irresistible urge to strive toward completing his full latent self, by constantly becoming better and greater, gradually, through the eons perhaps, approximating his Ideal of Perfection. This Inner Urge to follow the Gleam of the Ideal constitutes the Giant Power of the spiritual universe.

Since we are always dealing with LIFE—with HUMAN LIFE, the highest of living organisms, we

must constantly bear in mind these prime characteristics:

(A) Its fluid, changing, growing, self-directing potentialities.

(B) The special particulars in which HUMAN LIFE differs from the life of plant or lower animal. We must never become so engrossed with those particulars in which MAN resembles the lower orders of LIFE that we overlook or neglect those higher particulars in which man differs from the plant or the other animals. Man possesses certain absolutely unique and characteristic qualities of his very own.

(C) The function and significance of each of the unique endowments which are the possession of HUMAN LIFE alone.

(D) Especially the origin, significance and destiny of the Soul, the most unique and important of human endowments.

Certain peculiar qualities of mind are responsible for a larger part of man's higher and finer progressive development. Part, however, of his unique qualities are those of what man generally calls his SOUL—that portion which he generally believes is divine in its origin and immortal in its destiny. It is this portion of his life which MAN generally regards as a direct inheritance from God and the hall-mark of his affiliation with what he

humanly calls The Father, what he scientifically calls the First Clause, what he religiously calls the Divine Spirit.

Man's belief that he possesses a Soul, and the definite objective evidences confirming this belief that run all through the centuries, are the bases underlying MAN's final belief and faith in the Fatherhood of God. That all the children of a spiritual Father possess alike, and in potential degree, this joint inheritance is also the basis for what Americans and the other self-governed freemen of the world call the Brotherhood of Man, each one of whom has this supreme inheritance in equal initial potential degree, along with the inalienable rights which go with it.

We invite all those holding the same or similar basic beliefs to fling their banners to the sky and sound a clarion call to these colors. We invite teachers everywhere to strive to turn these precepts into approved practice, for the eternal benefit of all children everywhere.

A CHARACTER CREDO

THERE is "A Bit of God"—the Seed of the Soul—within every human being, especially in the heart of EVERY CHILD.

This "Bit of God," Seed of the Soul, or Spiritual Germ contains all the latent higher possibilities of human life.

The latent possibilities are divine in their origin and immortal in their destiny.

Along with these latent possibilities there is an irresistible urge to develop them to the full, until they approach or attain the Ideal which is implicit in their share of Divinity. The possession of this "Bit of God" with its implicit endowments and their corresponding rights and obligations, is at once the most universal, the most characteristic, and the most valuable possession of man.

This heritage determines his triple relations to the universe:

1. As a Child of God, with a direct inheritance from the Father.

2. As a Brother to all Mankind, each of whom has the same potential inheritance from the Father.

3. As superior to all the lower orders of life, with higher rights and correspondingly higher obligations.

Education consists of the development, from the inside, through the contagion of Ideals, of the following latent, potential, dynamic capacities:

1. The capacity for Beauty—which is Art. The Emotions.

2. The capacity for Truth—which is Science. The Intellect.

3. The capacity for Right Action—which is Character. Conduct.

4. The capacity for Worship—which is Religion. The Soul.

Man is happy when he is engaged in the high endeavor of developing, to the full, these latent capacities. Man is ever miserable when he is either omitting, perverting or destroying his God-given possibilities. The Drama of Life consists in the conflict between the urge to FULFILL and the temptation to DESTROY. The Tragedy of Life, consists in *delay* of the development. The "Bit of God"—the Seed of the Soul, being by its

very nature invincible and immortal, can never be destroyed.

The supreme function of the Teacher is to see to it that EVERY CHILD has A WHOLE CHANCE to develop from within, every latent, God-given capacity.

The Media are those garnered experiences of the individual and of the race which have proven value in the development of latent capacities, through the inspiration of example and the chastening and refining of the disciplines of life. The method is to recognize the latent potentialities of the child; the normal desires and enthusiasms which motivate him from time to time; his inalienable right to acquire his own experience in his own way; his urge for action, rather than contemplation; his individuality, together with his capacity for co-operative service and self-sacrifice; the power and sequence of his primitive instincts; his natural and progressive Ideals; his capacity for and joy in doing the thing which is difficult but RIGHT; his tendency to learn through self-expression, rather than *im-*pression.

These admittedly complicated factors, each of which is of vital importance, all have direct bearing upon the study of CHARACTER.

Only when they are properly organized and integrated can Character Training be successful.

But the LIFE and the progressive development of the CHILD furnish a comparatively simple key. And success will be attained when from the garnered cultural experiences of the centuries each child is given his own experiences, suited to his needs at the time, and charged with interest and consequent power because, like MANNA of old each treasured experience contains food for his hungry soul. The ultimate reality is the self—the Soul, divine in its origin and immortal in its destiny.

There can be no adequate understanding of Character based upon purely material conception of the universe.

The recognition of an ordered universe, with an adequate Power behind it, is fundamental to any understanding of the part Character plays in HUMAN LIFE.

At the same time the recognition of the separation, yet the proper relation between Church and State underlies all American public school practice.

The problem therefore is to accept as basic the conception of a Higher Power, operating in an ordered universe, and yet to keep separate Civic and Religious Training, giving each its own opportunities and holding each to its own obligations.

DEFINITION OF TERMS

THERE is so much confusion in the meaning and content with which words are used that it may be helpful to state what is meant in this study. The definitions are suggestive, rather than final.

LIFE—That state of an animal or plant in which its organs are capable of performing their functions.—*Webster*.

HUMAN LIFE—The time during which the human soul and the body are united.—*Webster*.

HUMAN BODY—The physical instrument through which the human being functions.

HUMAN MIND—The intellectual or rational faculty in man. The instrument that conceives, judges and reasons.

HUMAN SOUL—The Divine, immaterial, immortal part of human life.

HUMAN EMOTIONS—The original motivating impulse in human life. Human hungers in the physical realm. Human curiosities and longings in the mental realm.

Human ideals and aspirations in the spiritual realm.

HUMAN INTELLECT—That faculty through which the human being appraises, evaluates, remembers and applies experience, and makes each choice.

HUMAN SENSIBILITIES—All the media through which the human being apprehends. In the physical realm, the senses of touch, taste, smell, sight and hearing, through which material manifestations are apprehended.

In the mental realm, the senses of truth, of fairness, of justice, through which mental qualities, standards and ideals are apprehended.

In the spiritual realm the spiritual senses,—the sense of duty, the sense of honor, the sense of mercy, the sense of beauty, through which spiritual qualities are apprehended and appreciated.

HUMAN WILL—That faculty of the human being which enables one to abide staunchly by a choice once made, preferring final good to temporary comfort. The sum of desires, crystalized into a fixed desire.

INSTINCT—A propensity prior to experience and independent of instruction.—*Paley-Webster.*

INTUITION—Truth discerned by direct cognition. Cannot be acquired, but is assumed in experience.—*Webster*.

AN INTUITION IS A SPIRITUAL INSTINCT.

IDEALS—Those divine standards of perfection which are a part of the inherent equipment of every human being, toward the realization of which there is implanted an equally divine, imperative impulse.

POWER—In the physical realm, the release and transmission of energy. In the mental realm the propulsion of ideas. In the spiritual realm the dynamic force latent in ideals.

THE DIVINE—That influence, under whatever name, which, omnipotent, omniscient, omnipresent is responsible for the origin as well as the order of the universe: which we speak of humanly as Our Father, philosophically as the First Cause, religiously as the Divine Spirit.

BEAUTY—Ideal perfection, from the standpoint of the Emotions.

TRUTH—Ideal perfection, from the standpoint of the Intellect.

GOODNESS—Ideal perfection, from the standpoint of Conduct.

CHARACTER—Ideal perfection, from the combined standpoints of Beauty, Truth and Goodness. A perfect blend of Ideal Life, in the combined realms of the Emotions, the Intellect, and Right Action.

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